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669 It would seem that
186 the prolongation of the Russian chaos would encourage the congregation of the Turkic elements, if the dissociation from the other people of the once Russian Empire was their aim. But so far neither the 'All-Russian Mahometan Congress' nor 'Mahometan Regional Councils' separate themselves from the general problems of Russia, even though they express interest in the Mahometans abroad, and the majority favour some kind of federal form of government. The Turkic population of Russia is not more uniform in political opinion than the Slavonic or Finnic branches; and so, the reactionary portion of them guided by Mullahs, and on the whole less affected by the Russian and more by the Central Asian culture, form an opposition to the Mahometan federalists.

The term Turanian.

103 The term 'Turan', from which Turanian is derived, is so Asiatic that we do not find it in the Greek authors, though the fact that it occurs in the *Avesta* in the form Tura points to its ancient origin.

779 It is said in the *Avesta* that Thraetona had three sons, Airya (Arya), who received as his portion Iran; Sairima, who received the western lands; and Tura, to whom fell the oriental lands. Again, Tuirya (Turya) is used in the *Avesta* as an epithet applied to the countries now called Turanian.[1] The people of Tuirya are spoken of as enemies of the people of Airya. Another
● 538 reference is found in the epic of the Persian poet Firdusi, the Shâh Naméh dating from the tenth century

[1] E. Blochet, 'Le Nom de Turc dans l'Avesta', *J. R. A. S.*, 1915, pp. 305-9.

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A.D.; a prominent figure in this work, the Turkic Khan Afrâsiyâb, is said to have reigned over Tura in the sixth century B.C., and to have been the great foe of Iran.[1] In this poem Turan is placed in the north of Iran.

The name Turan is very often given to the region otherwise called Tartary. Neither of these names is known to the Asiatic Turks, but curiously enough Turan occurs as a clan-name among the Turkic tribe of Sagai, the tribe least mixed with Finnic and Samoyedic people of all the so-called 'Tatars' of Siberia. The Turkic state of Siberia, conquered by the Khan Kuchum in the sixteenth century, is often called also the Turan state, but this name is derived from the name of the River Turu, on the banks of which the town Chingi-Tura (now Tiumien) was erected by the Beg Chingi in the fourteenth century.[2]

Like the term Aryan, 'Turanian' is used chiefly as a linguistic term, equivalent to 'Ural-Altaic' linguistic group.[3] The use of this linguistic term for the designation of a racial group is no more satisfactory than the use of the linguistic term 'Aryan' in the same sense. But still more unscientific is it to apply this adjective to things Turkish, for the Tungusic and the Mongolic languages have just as much right to be called Turanian as the Turkic. However, 'Turanian', not unlike

[1] Skrine and Ross, *The Heart of Asia*, p. 115.

[2] P. M. Golovacheff, *Siberia*, Moscow, 1914, p. 35.

[3] Although the term Turanian is now generally applied to the Ural-Altaic languages (Turkic, Tungusic, Mongolic, Samoyedic, and Finnic), it will be remembered that some linguists, for instance Max Müller, give to the Ural-Altaic group the name of North Turanian as against the South Turanian group (Tamulic, Gangetic, Lohitic, Taic, and Malayic) (Max Müller, *Lectures on the Science of Language*, London, 1861, p. 322).

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212 the Russian and Sibiriak ethnographers of Central Asia.[1] They would derive the old Turkic character from the clan-crests, called *tamgas*. There is no doubt that some letters of the Yenisei and Orkhon inscriptions bear a close resemblance to various *tamgas*, but the influence may equally well be regarded as reciprocal, until it is proved that the Turkic *tamgas* are more ancient than the Aramaean character.

But, on the other hand, it is quite obvious that the *pisanitsy*, or pictographic writings found in various parts of Turan, are to be connected with the *tamgas*, and that they represent the direct influence of environment rather than that of an imported culture.

• 538 Until the discovery of the Yenisei inscriptions the oldest Turkic-Uigur document was the famous *Kudatku Bilik*, translated as 'The Art of Reigning' (L. Cahun[2]) or as 'The Book of Joy-giving Knowledge' (A. Vambéry[3]). It is an ancient poem, imbued with the spirit of Islam, written in 1069 (or perhaps in 1076), that is to say during the dynasty of the Ilekids, and ascribed to Yūsuf Khass Hajib. It was found in Semirechie. [212] The Turkic-Uigur writing was in use sporadically among the Volga and Bokhara Turks until the fifteenth century. [197] As monuments in Jagatai proper, a dialect akin to Uigur, may be cited the Memoirs of Baber the Moghul in the sixteenth century, and the History of Abul Ghazi in the seventeenth. The Memoirs of Baber have been

[1] N. A. Aristoff, *Attempt at an Explanation of the Ethnic Composition of the Kirghis-Kaisak*, &c., pp. 410 ff.; N. Mallitski, *On the connexion between the Turkic 'tamga' and the Orkhon characters*, 1897-8, pp. 43-7.

[2] L. Cahun, *L'Introduction à l'histoire de l'Asie*, p. 45.

[3] A. Vambéry, *op. cit.*, p. 322.

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frequently translated into many European languages.[1] The poet who perhaps most enriched the Jagatai literature was Mir Ali Shir Navaï, who lived during the Timurid dynasty.

It is interesting to note that among the latest documents in the older form of the Uigur written character are some letters sent by the Mongol Khans of Persia in the thirteenth century to the Pope of Rome, Philip le Bel King of France, and Edward I King of England, the object of which was to arrange an offensive alliance against the Saracens. There were as many as six Embassies exchanged. A number of the letters were written in Uigur with Latin translations, and the original Uigur manuscripts of some of these were found by M. Abel Rémusat in Paris.[2] It is possible that the

[1] The translations in English are as follows:

'Memoirs of Zehir-ed-Din Muhammed Baber, Emperor of Hindustan, written by himself, in the Jaghatai Turkic, and translated partly by the late John Leyden, partly by William Erskine', London, 1826.

'The Memoirs of Bābur; a new translation of the Bābur-nāma, incorporating Leyden and Erskine's of 1826 A.D.', by Annette S. Beveridge, London, 1912.

'Memoirs of Baber, Emperor of India, First of the Great Moghuls, being an abridgement with an introduction, supplementary notes, and some account of his successors', by Lieut.-Col. F. G. Talbot, London, 1909.

[2] Abel Rémusat, 'Mémoires sur les relations politiques des princes chrétiens et particulièrement des rois de France avec les empereurs mongols', *Mém. de l'Acad. des Inscr. et Belles-Lettres*, Pt. I, vol. vi, pp. 396–469; Pt. II, vol. vii, pp. 335–431. See also T. Hudson Turner, 'Unpublished Notices of the Times of Edward I and of his Relations with the Moghul Sovereign of Persia', *Arch. Jour.*, VIII, London, 1851, pp. 47–50; I. J. Schmidt, *Philologisch-kritische Zugabe zu den von H. Abel Rémusat bekannt gemachten in den königlich-französischen Archiven befindlichen zwei mongolischen Original-Briefen der Könige von Persien Argun und Oeldshaitu an Philipp den Schönen*, St. Petersburg, 1824.